

Greek Readings
Series A, Proper 19
Matt. 18:21–35

• **Verse 21-22**

- Parse ἀφήσω _____. Give the dictionary entry (cf. Mt. 6:12; Lk 23:34) _____. Notice that forms of ἀφίημι appear elsewhere in this periscope, in vv. 27, 32, 35. Why does Matthew's Jesus stress this point? (cf. Mt. 6:12, 14-15; Scaer, Sermon on the Mount, 185-187) _____.
- In conjunction with vv.15-20, what does the term ὁ ἀδελφός emphasize? (cf. BDAG 2a, p.18; Rom. 8:29; 1 Cor. 5:11; Eph 6:23; 1 Tim 6:2) _____.
- ἐβδομηκοντάκις ἑπτὰ is a NT hapax legomenon. It also occurs in the LXX in Gen. 4:24, “ὅτι ἐπτάκις ἐκδεδίκηται ἐκ Καϊν, ἐκ δὲ Λαμεχ βδομηκοντάκις ἑπτὰ.” The connection between these two versus is noted by many. What might Jesus be saying about the limit of forgiveness in contrast to the hatred of Gen. 4:24? _____.

• **Verse 23**

- Parse ὁμοιώθη _____; the same word appears in 13:24 and 22:2, what do these passages have in common? _____.
- βασιλεία τῶν οὐρανῶν is unique to the Gospel of Matthew. It appears also in Mt. 3:2; 4:17, 5:3, 10, 19; 7:21; 8:11; 10:7; 11:11, 12, 13:11ff.; 16:19; 18:1ff. 19:12ff., etc. _____.
- What is the significance of the phrase, “kingdom of heaven”? (cf. Gibbs, Matthew 1:1-11:1, 152-53) _____.
- What does the idiom συναίρειν λόγον μετὰ τινος mean? (cf. BDAG, pg. 964) _____.

• **Verse 24**

- Why is ἀρξαμένου δὲ αὐτοῦ in the genitive case? _____.
- What special connotation can be associated with ὀφειλέτης? (cf. TDNT 5:565; also BDAG 1 and 2ca, pg. 742; Mt. 6:12; Lk. 13:4) _____.

• **Verse 25-26**

- Give the dictionary entry and meaning for ἀποδοῦναι. _____. This verb appears in verses 25, 26, 28, 29, 30, and 34. Why is this repetition theologically significant? _____.
- Parse παθῆναι. _____. What other “things” are sold? (cf. Mt. 13:46; Acts 2:45, 4:34, 5:4; Rom. 7:14; BDAG pgs. 814-15) _____.
- Parse προσεκύνει. _____. What does this word mean? (BDAG pgs. 882-83) _____. What theological implications does this verb reinforce about who the master represents? (cf. Mt. 8:2, 9:18; 14:33; 15:25) _____.
- Parse Μακροθύμησον. _____. What are the soteriological implications of this word as it is understood in the LXX and NT? (cf. Ex. 34:6; Joel 2:13; Rom. 2:4) _____.

• **Verse 27**

- Who is always associated with σπλαγχνίζομαι in Matthew? (cf. 9:36, 14:14, 15:32, 20:34) _____. Why is this important here? _____.
- How is the greatness of the master's compassion (σπλαγχνισθεὶς) and forgiveness (ἀφῆκεν) emphasized in light of the servant's debt of μυρίων ταλάντων? _____.

- **Verse 28**
 - Parse ὅς. _____. What part of speech is this? (cf. Voelz, 92) _____.
 - Parse ὥφειλεν. _____.
 - What is the difference in amount between “ten thousand talents” (Mt. 18:24) and “one hundred denarii” (Mt. 18:28; cf. BDAG pgs. 223 and 988) _____.
 - Parse ἔπνιγεν. _____. Give the dictionary entry and meaning. _____.
 - _____ . How does Mt. 13:7 and Mk. 5:13 inform us about this word? _____.
- **Verse 29**
 - What does the word παρεκάλει instead of προσεκύνει indicate about the relationship between the two servants? _____.
 - Compare the servant’s response in v.26, with the fellow servant’s response in v.29. What is the difference between these responses? _____. Considering the differences between the debts owed, how does this further inform us about the first servant and his treatment of the fellow servant? (cf. Matt 7:12) _____.
- **Verse 30**
 - What does the idiom βάλλειν τινα εἰς τὴν φυλακὴν mean? (BDAG 3, pg. 1067) _____.
 - Parse ἀποδοῖ. _____. Why is this verb subjunctive? (See BDF §383) _____.
- **Verse 31**
 - Parse ἐλυπήθησαν. _____. Notice that this same word appears in Mt. 17:23. Who is the subject? _____. Are the two passages related? _____.
 - Parse διεσάφησαν. _____. The word appears elsewhere in Mt.13:36, nowhere else. Are the two passages related? _____.
- **Verse 32**
 - Parse Δοῦλε πονηρέ. _____. What images and ideas are associated with the word πονηρέ? (cf. Mt. 25:26; Lk. 19:22; Mt. 6:13) _____.
- **Verse 33**
 - Translate: οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα; _____ . The adv. οὐκ anticipates what answer to the question? (Voelz, pg. 261) _____.
 - Parse ἔδει. _____. What is significant about this verb? (cf. Matt 23:23; See also, Mt. 5:48; Lk. 6:36) _____.
 - Why is the presence of καὶ γὰρ important? (cf. BDAG p. 487, 3b) _____.
- **Verse 34**
 - τοῖς βασανισταῖς is a hapax legomenon. What specialized meaning does this term carry? (cf. BDAG p.168) _____.
 - What is the punishment of the servant? (cf. v.30) _____. In regard to the size of the servant’s debt and his subsequent punishment, how does this relate to the eschatological judgment? _____.
- **Verse 35**
 - What type of conditional is “... ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ...”? (cf. Voelz, 249) _____.

Integration of Meaning

Prepare a brief sermon outline that moves the hearer through the Law/Gospel elements of this pericope. How should this sermon be preached to avoid legalism/moralism?